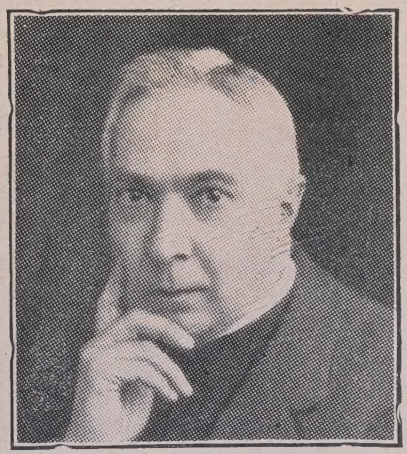
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 312 (Vol. XXVI.—9). SEPTEMBER, 1929. ONE PENNY.



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Rev. JOHN EVANS, B.A., Newchurch.

(see page 136).

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

Rev Walter Long is appointed a British delegate to the International Peace Congress at Athens in October to represent the Executive Committee of the International Peace Society.

At Knutsford the Unitarian Sale of Work realised £120.

Mr. Sydney Jones, of Liverpool, has been elected Chairman of the Trustees of the Manchester College, Oxford.

An Adult School has been established in connection with our Hackney Unitarian Church, and another recently at the Dingley Place Unitarian Mission, London. The Finchley Unitarian Church intends to open an adult School in September.

A Garden Fete held by the Cheltenham Unitarians in aid of their Church funds has realised £20.

A social meeting was arranged by our Melbourne Church, to give a welcome to Revs. Mr. and Mrs. Constable, July 1st, who were calling there on their way out to Auckland, New Zealand.

Mrs. Allman, "the oldest Unitarian in Australia," celebrated her 97th birthday on June 7th—so reports the Melbourne Church Calendar.

An Open-Air Campaign has been attempted by North London Unitarians as last year, and the results are quite encouraging. They are on Friday evenings throughout August and September. Rev. H. Dawtrey, B.A., is organiser.

Rev. William Bottomley, was asked in advance for a report of his sermon for the pulpit column of the "Melbourne Argus," and supplied the copy, but it was not inserted because it expressed opposition to the doctrine of the Trinity, being preached on Trinity Sunday.

At Newchurch, July 14th, it was Ladies' Sunday at the Unitarian Church, the services afternoon and evening being conducted and carried through by ladies, Miss A. A. Haworth, as preacher, assisted by a Ladies Choir and organist.

Rev. Dr. Carroll Perkins, of Boston, U.S.A., on a visit to this country, preached at Oakfield Road, Clifton, July 14th, with much acceptance.

Mr. and Mrs. Harold Bailey, of London, visiting South Africa, to attend the meetings of the British Association, were welcomed at Capetown as guests of the committee of the Unitarian Church, at a special reception. Mr. Bailey conveyed the greetings of the London Unitarians and of the General Assembly Executive. Miss J. Risler, on behalf of the Capetown Women's League, also expressed a welcome, and Rev. R. Balmforth, spoke of the work of Mr. Bailey, in our Unitarian movement as Treasurer of the London Provincial Assembly, and as member of the General Assembly Council.

Mrs. Harold Bailey, D.Sc., preached at the Capetown Unitarian Church, on Science and Religion. The Church was crowded, many having to stand, and others were turned away unable even to find standing room. The "Cape Times," printed a lengthy report of the sermon.

The third Annual Conference of the Society of Organists and Choirmasters was held at Oxford, in Bank Holiday Week.

The London District and S.E. Provincial Assembly of our Churches will meet at the Richmond Free Church, September 28th.

MINISTERIAL CHANGES.—Rev. C. W. Townsend has accepted appointment as minister of Cross Street Chapel, Manchester; Rev. T. L. Jones, of Carmarthen College, has been publicly welcomed to his ministry at Nottage, Glam.; farewell presentations have been made to Rev. John Ellis, at Evesham, on the conclusion of his ministry; Rev. J. W. Dumble, has begun his ministry at Lye; Rev. Ethel Kay, of Whitby, is appointed to the Warwick Unitarian Chapel.

SUNDAY ANNIVERSARIES.

By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

SEPTEMER 1st.

A.D 70.—Upper City of Jerusalem captured by Titus.
1590.—Thomas Cartwright and other Nonconformists imprisoned.
1670.—Trial of William Penn and William Mead.
1803.—Manchester College opened at York.
1820.—"Religious liberty" by Benjamin Brook published
1820.—Sir James Clarke Lawrence born.
1864.—The Rev. John James died.

SEPTEMBER 8th.

1500.—Peter Martyr, reformer, born.
1644.—Francis Quarles, writer in Emblems, died.
1651.—Charles II. hid in the Royal Oak at Boscobel.
1721.—William Robertson, historian, born.

SEPTEMBER 15th.

B.C. 5.—An eclipse of the sun: a guide to the date of the death of Herod the Great.
1648.—The longer Catechism authorised and printed.
1700.—James Thompson, poet, baptized.
1785.—First Universalist Convention in America.
1830.—First Railway opened in England.
1833.—Arthur Henry Hallam, subject of Tennyson's "In Memoriam," died.
1875.—Joseph Barker died.

SEPTEMBER 22nd.

B.C 19.—Death of Virgil.
A.D. 1586.—Sir Philip Sydney wounded at Zutphen.
1662.—John Biddle died in prison,
1694.—The Earl of Chesterfield, author of letters, born.
1756.—William Smith, M.P., born.
1792.—French Republic proclaimed.
1894.—The Rev. Robert Campbell died.

SEPTEMBER 29th.

1399.—Richard II deposed.
1622.—Conrad Vorstius, oppressed Arminian, died.
Civil marriages established by Barebones Parliament.
1679.—Thomas Chubb, Deist, born.
1810.—Mrs. Gaskell born.
1893.—A. H. Baynes, consecrated Bishop of Natal, ended the dissension caused by Bishop Colenso.
1899.—Foundation stone of Willaston School laid.
1924.—Ernest William Barnes, consecrated Bishop of Birmingham.

UNITY IN INDUSTRY.

As illustrating the tendencies making for unity it is significant to note the part which co-partnership is playing in the unitisation of hitherto opposing interests in industrial affairs. It is reported in the "Bulletin" of the Gas Industry that there are 52 gas companies which have co-partnership schemes in operation, and that last year 42,000 employees shared amongst them over £333,000, that a total of more than 3½ million pounds was distributed amongst the employees up to the end of 1928, and that these employees have invested over 2½ million pounds in their own companies. With them there are no strikes nor lockouts, and they participate as shareholders in the management.

Mrs. Harold Bailey, D.Sc., Treasurer of the Women's League, was formerly physics and chemistry lecturer at Newnham and demonstrator at the Cavendish Laboratory Cambridge.

The Melbourne Church is raising £100 by a Sale of Work in aid of Church funds.

The Report of The Men's League states that its total strength is approximately 700 members, with 22 chapters, 17 affiliated Churches, and there are 119 individual life and annual members.

The Annual Report of the Ministerial Fellowship gives a total membership of 256.

DEATHS.—Mrs. J. H. Swallow, Sheffield, 61; Mr. Geo. Caton, junior, of Dukinfield, July 21st, at Market Drayton, 36; Ellen Elizabeth Trower, Topsham, Devon, July 21st, 76; Mrs. S. W. Sidebottom, Mottram, 78; Mrs. Jonathan Keeler, at North Middlesex Hospital, August 4th, 79; Mr. Luke Lee, Mossley, July 13th, 58; Mrs. John Brooks, Stalybridge, June 25th, at Eastbourne, 61; Mr. Daniel Higgins, at Manchester Infirmary, July 13th, 71; Mrs. Mary Knott, Stalybridge, interred July 22nd, 66; Mrs. Peter Stewart, Edinburgh, July 18th; Mrs. E. E. Ashburner, Melbourne, June 15th, 91; Mrs. Mannasseh Taylor, Waterfoot, Manchester, July 5th, 70; Irene Wills, Bristol, July 3rd, 18; Mrs. E. Tucker, Moretonhampstead, July 9th, 81; Mr. Reginald Tarrant, Taunton, July 9th, 61; Miss A. Dyer, Taunton, July 12th, 39; Mr. Thomas Fennah, Rochdale, June 29th, 37; Mrs. G. Wormald, of Rochdale, at Rhyl, July 22nd. 40.

The Rev. Ramsden Balmforth, Capetown, advotes a League of Religions to get unity of spirit.

A THOUGHT TO THINK

THERE'S A DIVINITY THAT SHAPES
OUR ENDS,
ROUGH-HEW THEM HOW WE WILL.
—Shakespeare.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

Unity is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Way to Unity.

STUDY COURSE (13). For Sunday Classes or Weeknight Discussion Circles.

X. JUSTICE CAN BLESS ALL.

The fearful nightmare that haunts people and causes continual worry in the warfare of a selfish struggle is the sense of insecurity. Justice between man and man, and class and class, and nation and nation can remedy that. Whenever the people determine to render equal justice to all, it will and must be done, in such a way and by such means as to injure none. The readjustments required to create equality of opportunity to live, cannot be made by a stroke of the pen, nor by the sudden fiat of a Dictator. They can only be realised gradually. Violent revolution cannot do it. That would postpone the process indefinitely. Instead of winning all the people to agree in mutual sympathy it would create new enmities and hatreds. It must be remembered that all are responsible to some extent for the continuance of the self-seeking system of society in which we are placed. The present generation did not make it. All are victims of it, the rich as well as the poor. All were born into it. It has grown in the long past because the majority of the people in the centuries that are gone could not see the possibility of anything better. A few Thinkers such as Plato, Sir Thomas More, and others with the greatest of them, the heroic prophet of Nazareth, could see clearly the way to a truly righteous order of society. But they have been as voices in the wilderness. And now the old order is working itself towards the inevitable change. Readjustments in the right direction are being made, and will be realised more speedily just in proportion as the people earnestly study the problem.

The chief responsibility for hastening the process lies with those who see the way clearly and who possess the most power to help the progress forward. To whom much is given of them is much required. The most educated and wealthy members of society who are the least unfortunate, they have the greatest power. And, if they also possess the wisdom to act they can do more than any others to deliver their fellow human beings from the injustice and shame of present conditions. All are responsible according to their ability to seek the way of emancipation, and the more that is felt and acted upon with due consideration for the welfare of all, the more quickly will the deliverance come.

Justice means love for humanity, love for all others as much as we love ourselves, doing unto them as we would they should do to us. If those who are rich are made secure of everything they really need, and all others equally according to their needs, no one is injured, all are equally blessed, and the joy of brotherly fellowship in each other is increased a thousand fold. That is what all men owe to each other—what is justly due,—our simple duty.

XI. ONE WORLD AT A TIME.

For anyone to assert that he believes in the idea of "One world at a time" really implies his belief in the future continuation of human life in world's beyond this. It does not imply a lack of faith in immortality. But it really means that our present business is with this world, and our paramount duty that of giving all our time and ability to the proper fulfilment of all its claims upon us. If out of curiosity we spend a large part of our time and ability to seeking to know what the next world is like we are to that extent neglecting our duty to this.

Suppose it to be possible for all or most people to have real communication with departed relatives and friends from the next world, would not that distract us all very much from

our obligations to this? And if we all endeavoured to get such communication, and succeeded in that, would it not mean that we were also distracting those departed souls from their real business of giving proper attention and consideration to the business and the claims of that world, in which they find themselves? Thousands of people are as sure in their own minds that there is a future life as they are of this, without needing any sign or message from the Beyond. People who doubt immortality and think that this world is the "Be-all and end-all" may feel that nothing will convince them short of some sign or word from "the dead." But for most people no such word is needed. It would be irrational to say that such communication is impossible, for we do not know all the possibilities. There are more things yet to be found out than are dreamt of so far in any human philosophy. All the same our whole duty is with the claims and obligations of the world that now is. To make heaven upon earth for all human beings without exception demands all the effort we can possibly give to it.

It seems as if Jesus thought so, for did he not say—"Be not anxious (do not worry) for the morrow; for the morrow (the future), will be anxious for itself. Sufficient unto the day is the evil thereof." If we give all the effort we possibly can to make life here on earth what it should be, it will be the best training and preparation for the life to come. To make heaven on earth is the sure way of being fit to make heaven elsewhere. The realisation of righteousness and brotherly conditions in all human affairs here, the harmony of all human interests, the peace and unity of spirit throughout all mankind will enable us to carry more perfect life into the Beyond when we go.

XII. THE UNITY OF ALL CHURCHES.

The Christianisation of society and of all human effort, is the proper work and mission of all professedly Christian Churches. In the past too much emphasis has been made concerning the life to come. Religion has been regarded too much as a matter of other-worldism to the neglect of this. The Founder of Christianity was more practical. Nearly all his teaching was directly related to life here. His fine beatitudes and parables were mostly that. The Golden Rule; the injunction to love thy neighbour as thyself; the parables of the Talents, of the Samaritan, of the Labourers in the vineyard, not to mention many other references are all for direct application to this life. Orthodox creeds fastened upon Christendom many centuries ago when the churches became paganised, have foisted upon the generations since, doctrines which are really un-Christian, contradicting the teaching and the whole spirit of the Master. The Churches have been tied down to these man made dogmas, so that the dead hand of the past has put them in bondage to false human opinions, and become a real curse to Christendom, causing noble pioneers of new truth to be burnt to death, and all sorts of torture, imprisonment and penalties upon those who dared to use their own judgment and think for themselves.

The Churches of all denominations orthodox or heterodox can unite if they will on the simple basis of "The Leadership of Jesus" without further definition; or on the simple foundation of The Golden Rule, and Love thy neighbour as thyself. If they could be persuaded to come together in conference and to unite to promote the organisation of life on brotherly terms they would regain their lost moral and spiritual lead. "Thy kingdom come, Thy will be done on earth" is not only the prayer which the Master has made common to them all, but it is the great ideal he set before all his followers. Why can they not unite for that?

If only they would, their united influence would make military war a thing of the past. They could be the Good Samaritan in securing the abolition of poverty. They might in pity for suffering humanity push on the solution of the problem of unemployment, and bring more speedily the realisation of equality of opportunity for all.

Is this unity of all professedly Christian Churches an impossibility? If it be so, it is their discredit if not indeed their shame. But surely it is possible. Efforts can be made to bring it about. That will inspire the people with a new faith in churches, and in religion as a practical thing.

XIII. HOW TO REALISE UNITY.

"Seek and ye shall find! knock and it shall be opened unto you," are familiar injunctions from the Master's lips. No man is a real Christian unless he believes in and works to make unity in all human relationships. Jesus had faith that earnest seeking is sure to find the way. Nothing is impossible that is right and just.

If every church would establish its own Study Circle to investigate all possibilities of method and organisation making for unity the way to it would be found. Their subjects of study would include the Christianisation of industry, of trading, of commerce, of social relationships, of community affairs, of class interests, of politics, and of international affairs. Social unity, national unity, world unity, would all be considered. Imagine all the churches being engaged in this research, their Sunday Services of worship being their inspiration for such week-night studies as they would organise. The work would generate enthusiasm. It would develope a new humanitarian spirit. The inspiring motives would be justice and human brotherhood. In every com-

munity all the churches of every denomination could meet in conference periodically and report progress. The publicity of their findings would powerfully influence public opinion, and create a new respect and confidence in the churches. Their example would be followed by the outside public taking up the same studies. All sorts of active efforts for such research into the discovery of possibilities would come into being.

The effect of all this would reach every section of society—including the poorest and the wealthiest. There is the same human nature in all, the same sense of justice and fair-play, the same fellow-feeling for others—in all ranks of society. The desire to do the right thing to each other would more and more animate them all. Disgust at the wastes and cruelties of disunion and selfish rivalry would generate determination for considerate change and reform that would injure none and would bless all.

In such ways the churches can save civilisation from crumbling into barbarism. They can be the salvation of the bodies and souls of suffering millions amongst both rich and poor. By unity all may be rich in complete satisfaction and none poor. Will the churches take the lead and set the example, or are they by neglect of this duty going to be weighed in the balance and found wanting? It is their obligation, and it should not be left entirely to extraneous associations for fulfilment.

Jamboree— By the Rev. WILLIAM C. HALL. M.A.

I write this article after visiting the Boy Scouts' Coming-of-Age World Jamboree at Arrowe Park Birkenhead. This gathering of 50,000 boys representing the two million scouts of forty-two different countries is the most remarkable I have ever seen ; and it has its lessons for us.

First it represents once more the truth that a derided cause to which its promoters stick with faith is eventually a triumphant cause, in effects more far-reaching than they dream. The most optimistic hopes of Sir Robert Baden Powell when he pitched his first camp could not have contemplated the marvellous extension of his movement which has been seen in less than a generation. Many good organisations fall to pieces under the derision of critical people who usually have no ideas of their own worth anything ; but no good organisation fails in which its leaders ignore its deriders, and "keep at it," and press on to the mark of their high calling.

To see the massing before the Chief Scout of these 50,000 scouts, in the scout dress of their several nationalities, and with their distinctive flags, was a sight to be remembered,—a unique sight that foreshows a tremendous hope for the peace of the world. Here were boys, whose fathers just over ten years ago were engaged in mutual slaughter, gathered not as enemies but as friends and brothers, conscious of a common bond, obedient to a common discipline which they had all accepted, all recognising rule of conduct and laws of life which they had pledged themselves to observe. A journalist in a jocular vein had said that so many boys could not be brought together without the prospect of a fight ; but their having been brought together, so many boys of so many nations, is, in my judgment, another step in the assurance of international peace. We are taught to love our neighbour; we need first to get to know him, or rather we need first to get alongside of him in order to get to know him. At the Jamboree there were no "foreigners" ; all were neighbours; and if they were not all of the same national blood, they were all of the same human blood, with some recognition that God had made them of one blood and one spirit, and that they were inter-nationals. All that is to the good, and what has become a League of the World's Boys may become before another generation has passed the greatest factor in the League of Nations and a great uniter of the faiths of the world.

As I heard a Scotch boy in conversion with a Spanish boy—need I say that the medium was English, which the Spanish boy had studied a little with a view to having a looser tongue at the Jamboree?—I felt that this most serious effort to come to an understanding was a presage of the understanding to which all the nations of the earth must come, with all their human and spiritual needs. And as I saw boys of different nations linked together,—as the line of the hymn was written, "inarmed . . . as comrades free,"—I felt sure that the time was drawing near when

"a loftier race
Than e'er the world hath known shall rise . . . .
In every heart and brain shall throb
The pulse of one fraternity . . . .
Man shall love man with heart as pure
And fervent as the young-eyed throng."

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves."
> —*Tennyson.*
>
> One God ..... The Heavenly Father.
> One Law ..... Righteousness.
> One element ..... The Divine nature.
> One divine event ... The kingdom of heaven.
> One movement . progress towards realisation.

Rev. John Evans (Newchurch).

The Rev. John Evans, B.A., concluded his ministry at the Rochdale Unitarian Church, on Sunday, August 25th, and the Church meeting to bid farewell was announced to be held on Wednesday, the 28th. He began his ministry there in October, 1907, so that he has served his Rochdale congregation for the considerable period of nearly 22 years. As was announced in our July issue our readers will remember that he had then accepted a cordial invitation to become minister for our Newchurch congregation, where his ministry begins on September 1st.

In accepting Mr. Evans' resignation with deep regret the Committee of the Rochdale Church state in their letter to him that they "wish to place on record our appreciation of and thanks for your faithful, devoted, and loving service to God and man and to the Unitarian cause in Rochdale, for the long period of almost twenty-two years," and they add that—"Your presence will be missed amongst us. Your ever steady and cheerful soul, your good and trustful self have been a tower of strength to us." That is fine testimony, and it bodes well for the good fortune of the Newchurch friends in having secured Mr. Evans as their leader.

"The Rossendale Free Press" in a notice of Mr. Evans' career gives the following particulars:—"Mr. Evans, who is a native of Cardiganshire, was educated at the Victoria University, Manchester, graduating Bachelor of Arts in 1901. He was trained for the ministry at the Manchester Unitarian College, and his first appointment was in 1903, as assistant minister at the Bank Street Unitarian Church, Bolton, with special oversight of the associated Halliwell Road Church. He remained there two years, and was then invited to take charge of the Colne Church. Two years later he accepted the invitation of the Rochdale Church." In the same account it is said that "Although he has always rather shrunk from publicity, Mr. Evans has exercised a strong intellectual influence, both as a preacher, and in the encouragement of all forms of culture—literary, dramatic and musical," and special mention is made of his work for the Charity Organisation Society, of which he was one of two vice presidents, and of the local Adult Deaf and Dumb Society, of which he was a valued member of committee. The "Rochdale Observer" also said that "his removal from Rochdale will be greatly regretted not merely by the members of his own Church, but by friends of all denominations; and further it is said of him that "he has shown a grip of affairs and a business-like mind which have made his co-operation most helpful."

In our own denominational affairs Mr. Evans has been vice-chairman of the committee of the North and East Lancashire Unitarian Mission, a member of committee of the Provincial Assembly of Lancashire and Cheshire, President of the Missionary Conference, a member of the Unitarian College Committee, a trustee of the Ministerial Fellowship, President of the Northern Sunday School Federation, of which he is still on the committee. Last January the completion of his 21 years' ministry at Rochdale was celebrated by a special meeting when he was presented with a polished marble fountain pen desk as a tribute of gratitude, admiration and affection.

We congratulate the Newchurch friends on the advent of the Rev. John Evans, B.A., as their pastor and minister with cordial good wishes to them and to him on their partnership in the great cause they have at heart. We are indebted to the courtesy of the "Rochdale Observer" for the portrait on our front page.

I Have a Faith.

I have a Faith, a holy faith,
  That gives me strength and cheer;
A faith that God is ever good,
  Which takes away all fear;
That everything He does is right,
  In love that cannot end;
And that He is to every soul
  The Everlasting Friend.

He makes the prodigal to learn
  Through wretchedness and woe,
The joyous way of truer life,
  In which we all should go.

No wrong can frustrate His intent,
  Almighty to fulfil
All righteousness and every good,
  Since all things serve His will.

For in that faith I am so sure
  That God can never fail,
In any human soul—to win,
  His purpose to avail.
That He will draw all to Himself
  In ways He knoweth best,
Through trial into perfect life,
  In which all shall be blest.

H.B.S.

Scriptural Unitarianism

NOTES ON THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

IX. OPPOSITION TO TRINITARIANISM.

As has been noted, the doctrine of the Trinity was not established without considerable opposition, which for a long time centred upon the deity of the Son. Many earnest Christians were afraid of establishing the worship of *two* Gods in place of the divine unity, as taught by Jesus and the first disciples. Athanasius for example in his controversy with Paul of Samosata, who held Unitarian doctrines, admits that his opponents were "a multitude," to which he adds perhaps a little unkindly, "especially persons of low understanding." Before him Origen had unsuccessfully tried to "solve the doubts of many men who profess great piety, and who *are afraid* of making *two Gods.*" No doubt Greek learning helped to smooth over the logical difficulty of the doctrine of a tri-une God. Indeed Augustine of Hippo, to whom may be traced directly many dogmas which are still held, declared, that "he would never have been able to understand the doctrine of the Trinity, had he not studied Plato."

The earliest known Christian doxology ran thus, "Glory to the Father through the Son in the Holy Spirit," which is not Trinitarian. Towards the middle of the third century, when the form in use to-day came to be strictly orthodox, Basil complained fiercely of the opposition to the form, "Glory to the Father, and the Son and the Holy Spirit." He says in his "Treatise on the Holy Spirit" of his opponents, "They would sooner cut their tongues out than utter this expression (i.e. Glory to the Holy Spirit.) This is the cause of the most violent and interminable war with us. They say that glory is to be given to God in the Holy Spirit, not *to* the Holy Spirit; they obstinately adhere to this language as expressive of a low opinion concerning Him" (i.e. of "God our Father.) In the same treatise he says "When I was lately praying with the people, and sometimes concluding with this doxology, to the Father *with* the Son *and* the Holy Spirit, and sometimes *through* the Son in the Holy Spirit, some who were present objected that I used phrases which were both new and *contradictory.*" Once more he says in effect that his opponents spared no kind of reproach, "because he made the Son of God *equal* to the Father, and did not separate the Spirit from the Son."

Basil is not the only Church Father, who met with similar opposition to his Trinitarian teaching. Gregory of Nazianzus in his 37th Oration says, "They say, Who ever worshipped the Spirit, either of the ancients or moderns." In fact the present form of doxology is attributed to some ignorant monks by the historian Philostorgus, who credits Flavian of Alexandria with the invention of the formula. There were many Unitarian heretics, who refused to accept the new doctrine, amongst whom may be numbered Artemon and Theodotus at the end of the second century, Paul of Samosata towards the middle of the third century, Praxeas the contemporary of Artemon and Sabellius almost contemporary with Paul of Samosata. Of course the Orthodox being in the majority reduced these brave leaders to silence. In modern manuals of Church History they figure as heretics and were persecuted and excommunicated in their own day. In point of fact they were nearer to the primitive Gospel than their persecutors. If we would understand Christianity as Jesus taught it we must go further back than the fourth century, when most of the corruptions had crept into its teaching and a certain form of orthodoxy was established.

WHAT IS A CHRISTIAN?

"Among all the creeds of Christendom the only one which has the authority of Christ Himself is the Sermon on the Mount. When one reads the creed which was given by Jesus, and the creeds which have been made by Christians he cannot fail to detect an immence difference, and it does not matter whether he selects the Nicene Creed or the Westminster Confession.

. . . When one asks, 'What is a Christian?' the Creeds and the Sermon not only do not give the same answer, but models so contradictory that from the successive specifications he would create two types without any apparent resemblance. We all must know many persons who would pass as good Christians by the Sermon, and many to whom the Creeds are a broadway and the Sermon a very strait gate.

. . . . Christ did not ground his Christianity in thinking, or in doing, but, first of all, in being." —*Quoted from "The Mind of the Master," by Rev. John Watson, D.D. (Ian Maclaren).*

Wise are those words of Mazzini's, and worthy to be taken to heart by all Unitarians, where he writes:—"When our faith shall not be only on our lips but in our hearts—when our acts shall correspond to our words, and virtue shall sanctify our life, as liberty has sanctified our intelligence—when we appear before men as seekers after good, and they say of us amongst themselves: 'These men are a living religion'—thinkest thou that *then* our appeal to the people will not meet with a ready response?"

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

In last issue I asked members of the Fellowship to report to me such work as they may have been doing in the promotion of our objects. I must mention first the helpful work of Miss Theodora Mills in correspondence with our more really isolated Unitarians. I have reason to know that her help in that way is highly appreciated by the spiritually lonely souls to whom she writes.

Another member says: "I cannot say that I've been doing much lately: just a little participation in politics, a little lay-preaching, a little Temperance propaganda, a little lecturing to adult students, a little serving on committees, a little share in an attempt to resist a further encroachment in this city on the Day of Rest." I am sure our readers will be of the opinion that all these littles as our friend styles them make a goodly sum of creditable effort.

I see from "'The Christian Register" our great American Unitarian Weekly, that there is in New York city a Unitarian movement, called the "Bronx Free Fellowship" made up of Jew and Gentile, labourer and man of leisure, educated and uneducated, but thinkers all. It was started about four years ago with less than a dozen and has now become a vigorous movement numbering some hundreds of adherents, and they consist largely of young people. Their minister says: "They talk freely and frankly, for no subject is taboo. Their most striking attitude is their revolt against external authority. They do not believe a thing because their fathers, the church, or the synagogue believed it. They must be shown . . . The Bronx Free Fellowship is a laboratory in which to study all kinds of spiritual experiences."

There is another interesting movement amongst our American co-religionists, founded many years ago by the late Dr. E. E. Hale,—The Lend-a-Hand movement consisting of branches in various parts of the states called Lend-a-Hand Clubs. Its mottoes are:

Look up, and not down;
Look forward, and not back;
Look out, and not in;
And lend a hand.

But I may have more to say about this later.

After September is the time when Study Circles can be formed. The booklet "A Faith to Help and Guide" consisting of 16 chapters, a copy of which most of our Fellowship members have seen, has been published specially for study circle and discussion class work, single copies 6d. or 7d. by post, 12 copies 4/6 post free.

The Women's League.

At the quartely meeting Leeds District League held at Wakefield, Rev. Ethel Kay was the preacher.

The Birmingham District League meeting at Banbury was represented by six branches. Rev. Grace Mewhort conducted service and gave a helpful address.

The London District League held its 30th quarterly meeting at Hampstead with the opening service by Mrs. Garry, of Highgate, and after tea Mrs. Seaton Tiedeman gave an address on "Marriage Law Reform."

The Belfast branch spent an enjoyable afternoon at the Farm, Belfast, by the kindness of Miss Bruce and Miss Hutton. Miss Bruce, in her 98th year, moved about among her guests and presented each with a bag of sweets and a bunch of flowers, and Mrs. E. R. Jackson, secretary, expressed thanks.

The Women's League at Evesham presented Mrs. John Ellis with a table on the retirement of her husband from the ministry.

At Coventry the League at a recent meeting had a beautiful reading from Mrs. Fawcett from Tennyson's "Lady Godiva,/' followed by an interesting talk, and at another meeting Mrs. Stebbings read a paper on "Personality and Character," showing in a striking manner the difference between the two, and provoking a lively discussion.

The Narborough Road League, Leicester, had a very pleasant meeting, July 18th, at "The Glen," Kirby Muxloe, by kindess of Mrs. Sid. Murray, with an attendance of about 40.

The Moss Side Branch Manchester, had an outing to Great Hucklow, July 4th, with 28 members along with 11 members of the Longsight branch. An admirable programme for the coming winter commences September 21st, and League Service Sunday evening, September 22nd.

The Melbourne branch, Australia, reports that Mrs. Bottomley, the President, had to undergo an operation with nearly three weeks in hospital, but that she was approaching recovery.

At Sidmouth the League branch organised a successful Garden Sale, opened by Lady Lockyer, held at Lymebourne, by the kindness of Mr. and Mrs. L. Cropper, June 27th, and on July 18th the League members were entertained at Highfield, My Mrs. Bowen Evans; £10 was from proceeds of the Garden Sale to the Chapel funds.

What we Can Know about God.

Though there is much that we cannot know about God, it is important to realise that there is much that we CAN know. We know there is a spirit of life everywhere that is the source of all energy and power, creating all and controlling all, and we call that spirit by the convenient name—God.

This creative and controlling spirit ruling and regulating the whole universe is the universal Mind and purposive Intelligence designing and planning and devising means necessary to fulfilment. It is embodied in all created forms, and these are the forms of its thought,—

"All are but parts of one stupendous whole,
Whose body nature is and God the Soul."

God is a Spirit clothing Himself in all the forms of material nature. We can understand somewhat of that great fact because man is a spirit created by God, clothed in a fleshly body. The spirit in man is that part of him which thinks and plans and creates, using the body for its purposes and needs in this material world thinking through the brain and working with the hands and other bodily instruments. The body without the spirit is dead, but the spirit of man—his mind and soul, are not dead but alive even when the body is no longer conscious whether in sleep or death.

We know the spirit of God by what He does, by what He creates. In His creation we see plan, design, everywhere, indicating thought and purpose. Thus do we recognise in God not only Mind and Intelligence but an all-powerful Will able to realise His purposes. We see this in the order of nature, in the regular recurrence of the seasons, in the process of growth from seed to fruit, in the control of the stars and planets in their spheres. By the creation of beauty in the flower, in the glory of the landscape, in all varieties of animal forms including "the human form divine" we know that the Creator loves what is beautiful. By the affction He has put into man, parental love, all the heroism in mankind, we know that God is Love—for He cannot give what He does not already possess in His own nature.

By the fact that He gives a personality, we know that He is a person—not less than person but more than we know of what personality is. Think of the spirit of man which can go farther than his body. His thought stretches back into the millions of years past, picturing the successive changes which have transpired; and into the far future anticipating changes that are to be. He can think of people on the other side of the world, embracing the whole circle of the earth in imagination, and the far spaces of the universe. Who can measure the reaches of his thought? It is the same with the influence proceeding from man's personality which extends beyond the limits of all human calculations. Human beings in every part of the globe influence their fellows in every other part of it. Moses, Plato, Socrates, Jesus and all the teachers of the distant past influence us now and will go on doing their part in shaping thought and action through the ages to come. If, therefore, man as a person can send out his spirit in thought and in influence, beyond bounds of space and time, the realisation of that helps us to see and to know God as a Personal Spirit without bounds—infinite in the embrace of His thought and His love.

And thus we can feel that He has a personal interest in us all. The fact that He has given us minds able to think His thoughts and to enter into His purposes indicates that He has created us of His own nature, partakers of His divine spirit with all the possibilities of developing its powers to become more and more like Him. He is the Father of our spirits as well as the Maker of our bodies, and as Our Father He loves us all without exception, having designed each and everyone of us to reach His divine perfection, to share in His divine activities, and to enjoy partnership with Him in the continual work of His creative energy. He wastes nothing. Everything is used up to fulfil His purpose. The rubbish of earth He uses to feed more life, and the errors and evils of human conduct He makes to teach and to contribute, as in every prodigal, to ultimate good. Thus is He almighty to accomplish everything that is right, and nothing can prevent His realisation of perfection in every human soul. As our Heavenly Father we know He can do that, is doing it before our eyes, using the discipline of all experience to that grand end. Thus can we know Him as the Infinite Love, as our everlasting friend, as our Heavenly Father who will not let any of us become lost to Him—Our Father, the One God and the One alone who is the true Object of Divine worship.

It appears that the United Church of Canada consisting of the amalgamation of Presbyterians, Methodists and Congregationalists is on a non-credal basis without doctrinal tests for ministers or Church members.

Rev. C. J. and Mrs. Street have received a presentation of a cheque for £1,050 on the occasion of their Golden Wedding subscribed by friends in various parts of the country, August 14th.

A ministerial correspondent in the "Inquirer" suggests the perpetuation of the doctrine of the Trinity by giving it an interpretation different from that of its credal sense. This UNITARIAN thinks that our ministers and Churches should reconsider their attitude towards this doctrine. Strange!

Literature.

LITERATURE: "Sincerity," a Book of Verse, by Theodora Flower Mills, London: Simpkin, Marshall, Ltd., Stationers' Hall Court, E.C.4.—No price given.

Truly named "Sincerity" this collection of verse, dedicated "To the Beloved and Blessed Memory of my Mother," is as might be anticipated, strong in expressions of affection. There is loving memory of those passed on, and love of the beauties and glories of nature, both fittingly phrased. Sorrow and joy; and courage in affliction, with loyalty to truth are bodied forth in these poetical compositions. Miss Mills has a sure faith in immortality as well as in the obligation to make life better and sweeter in the world where we are now placed.

" Though life is oft a desert, it may be
A plot of roses."

says our authoress. And in reply to the query: Is it "worth while?" the answer is given thus: "Banished for ever from the wise world's smile,
To meet its coward 'Yea' with your brave 'Nay,'
Its 'Nay' with 'Yea,' and its false gods refuse;
Yes to gain all—all—and nought to lose—
A thousand times worth while!"

In a poem entitled "Escape" it is here said,
"The mind can build a kingdom of its own
That none may enter,"—
and that—
"The cruellest friend alive cannot exclude you thence. O heart, arise!"

Under the heading "At Night" are two verses:—

" The stars are diamond points of light
Set in the velvet sky;
The softest wind of summer night
Goes drifting gently by.

Now every bird its song may cease
And sink into its nest.
For here I met the Lady Peace,
And drew her to my breast."

What Sort of Heaven?

Yes, Dear Reader! what kind of heaven do you desire? Ir what think you a real heaven is? It is not a condition of rest—in the sense of doing nothing and having no work. To a healthy spirit idleness is hell. Life is movement, activity. We do not live unless our energies are exercised. See a healthy child how in its wakeful moments it must be on the go,doing something. It cannot be idle. It is the same with the grown ups, unless they are ill or demoralised. This is true not only in a physical sense, but even more so in the action of the mind, which is always at work for good or ill except in sleep. Indeed most of our bodily movements and labours, apart from the ceaseless processes of nature, are actuated by the mind, directed by the will.

In heaven there will always be plenty to do; always interesting pursuits to occupy the mind, whether in this world or in any other that may be intended for us. Otherwise it would not be heaven. Progress will never end. There will always be new things to find out, and grander ideals to attain. We are in an infinite universe in which there cannot be a limit to the revelations of further possibilities. If the avoidable evils from which mankind now suffers be overcome and abolished, such as poverty, unemployment, war, selfish rivalry inequality of opportunity, physical and mental disease, and moral disorders, human energies would be released for other pursuits which will lure humanity onwards and upwards in ceaseless endeavour.

Heaven is a condition in which the mind is fully occupied, and energies exercised in good enterprises. When there is a perfect system of education in which all children alike will be trained for the right kind of life, in methods of mutual help, and co-operative protection, and in practice of goodwill; when society—every community, has developed into a co-operative commonwealth in which there will be equal consideration for each and all, and in which every person without exception, who is able, will render his or her proper share of service; when the people of all nations become one people—one world-wide brotherhood, joining all their resources for the good of the whole, organised for peace and goodwill,—then heavenly conditions will be possible. There will be a world-wide friendship. The wastes of war, and of self-seeking antagonisms will have become unknown. No person will be neglected or uncared for. Every human being will be precious. No human life will be cheap or worthless.

In such a world all human ability will have its opportunity for full development in promotion of the general welfare. There will be freedom for every variety of genius, and plenty of leisure for quiet thought and study. The joys of human fellowship will be increased immeasurably. Wholesome pleasures and amusements will have full play in accord with the common good. Social life will go on smoothly regulated by the Golden Rule. But this does not mean that mistakes will not be made. In all new experiments there will be mistakes. Then as now the experimenters will learn from them. Always in seeking for new truth the right way to get it is not seen at first and wrong ways are tried, but failure in one direction teaches what to avoid and indicates more

acurately which way to turn. In the perfect life so long as there is still much to learn there will be disappointments. There will be cloud as well as sunshine, sorrow too as well as joy. There will still be such contrasts and varieties of experience that will prevent sameness and dull monotony. There will be difficulties to face and overcome to challenge effort. Without these there could be no progress or development. And yet in a world of friendliness and brotherly goodwill there will be joy and happiness from good feeling enough to make life beautiful and heavenly.

Temperance.

The Temperance Council of the Christian Churches of England and Wales publish the following facts and appeals:—

DO YOU LIKE IT?

The "Trade" says the strongest argument in favour of Strong Drink is—

"I LIKE IT!"

BUT—

Sir Lauder Brunton said: "Alcohol paralyses the judgment and paralysis begins with the first glass." DO YOU LIKE THAT?

"Beer, wine and liquor never did anyone any good, and they have caused great suffering and misery in the world," said Henry Ford, the great car manufacturer.

DO YOU LIKE THAT?

Despite the fact that there were 1,166,000 persons on the Unemployment Registers in December, 1925, Great Britain spent £315,000,000 on Drink in that one year.

DO YOU LIKE THAT?

Even the "Brewing Trade Review" admits that "Labour is a much smaller factor in the Brewing Trade than in most other industries."

DO YOU LIKE THAT?

"During the short time I have been in office, I have found that Drink is at the bottom of an enormous proportion of crime, particularly of crimes of violence," said Sir William Joynson-Hicks (Home Secretary).

DO YOU LIKE THAT?

THINK OF IT!

ON ONE SIDE— ON THE OTHER SIDE

THE
INTELLECT,
HAPPINESS,
WEALTH, I LIKE IT!
INDUSTRIAL RETURNS,
MORALITY
OF YOUR COUNTRY.

WHICH WINS?

"Evil is wrought by want of thought,
As well as want of heart."

This is a true saying, and never more true than at the present time.

WE MUST THINK—

Think hard and think clearly.

WHAT HAS BEEN THE RESULT TO THE

MINERS AND THEIR HOMES,

to their wives and children, of the long struggle which they have faced during the past months? Privation has been endured; savings have disappeared.

A LONG STRUGGLE

is before every miner to make good his losses. The British worker loves his home, and is ready to make any sacrifice for those dependent on him, but he is faced just now with

MANY TEMPTATIONS.

Perhaps one of the greatest is to drown worries in strong drink, or to celebrate in the public-house the return to work.

As it is illegal to run into debt for drink taken at the pub or club, the miner who "likes his glass" has probably been on short rations for months because he could not pay cash.

Many have given it up altogether.

MEMBERS OF THE LIQUOR TRADE HAVE SAID THAT THEY EXPECT A BIG INCREASE IN SALES WITH THE

END OF THE STOPPAGE.

Will that help the miner to get new food, new clothes, home comforts, or to put back his savings?

We make this appeal in the spirit of Friendship and

GOODWILL

to everyone to think hard whether he sannot cut out the drink, and so help to bring about a period of happiness and prosperity.

THINK IT OUT.

ROOT AND FRUIT.

"Take root downward and bear fruit upward. This is the good old method of nature approved by all wise seedsmen and gardeners. The work of the Church is to provide seeds, roots and bulbs, to provide proper conditions for their growth, and then to let them grow and bear fruit each after its kind. The popular method is to force the growing of fruits, leaving the roots to take care of themselves. The Church of the former kind is strong, sturdy and fruitful of good works of many kinds, often so quietly done that no record is ever made of them. The Church of the latter kind is fussy, busy, rattling and noisy, but so slightly rooted in the spiritual life that it may vanish at any time. It may grow like the famous gourd of ancient time, and vanish in a similar fashion."

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

CONSULTING A MAGICIAN.

Peter was'nt really a bad sort. Often he was called a "naughty boy"; but that was such a frequent happening that it had ceased to matter. In fact, he was sufficiently grown to observe that those who called him a "naughty boy" were not remarkable for either intelligence or imagination. Only Peter didn't use such big words. He usually dismissed his judges as "silly," under his breath, of course. The fly in the ointment of his make up was impatience. Not the kind of impatience that "won't be happy till he gets it." Peter knew how to wait, when waiting was necessary. His impatience was the kind that cannot "suffer fools gladly." Stupidity, unfairness, unreasonableness got on his nerves frightfully. Really, Peter was a right good sort. It was as natural for him to "play the game" as it was to eat a good dinner. But he simply could not stand anybody who was "silly." They made him angry and sometimes reckless. He would suddenly go red in the face and his eyes would flash and he would say things that good, quiet, nicely mannered children would never dream of saying. Or he would dash about, and bang doors, and upset things, and behave as no patient little boy would think of behaving. It was at such times that he would be reminded that he was a thoroughly naughty boy and, occasionally, he suffered the indignity of corporal punishment.

Fortunately, he was too healthy to be morbid. After the storm there would follow a calm; but instead of feeling sorry for himself as a boy misjudged and unjustly treated, he either dismissed the whole thing or, in a casual way, pitied the folk who had been so "silly."

Peter was fortunate in another respect; he had a guardian angel. His guardian angel was wonderfully sympathetic and understanding. As a child, she had caused not a little annoyance through being impatient. She had grown out of her reckless impatience into a beautifully strong forbearance. But she had not forgotten. Nor was she distressed by the passionate explosions of her little son. She knew she had only to wait for the right moment to put everything right.

Peter loved his mother very dearly; but he never thought of her as an angel. To him she was a real sport; and he was awfully proud of her. She never nagged him. If she had pulled him up she didn't rub it in. And because she wasn't "silly," he just worshipped her.

One day she decided that the "right moment" had come. Peter had a really bad attack of impatience, and so completely lost control of himself that in dashing about he broke a vase. As he had not intended to do anything so foolish the crash brought him to his senses.

"I'm very sorry, mother," he cried, a few minutes later.

Instead of scolding him, mother said, quietly, "I think we had better consult the Magician."

"What Magician, mother?"

"He is a very old friend of mine who is spending a holiday in a tent on Watson's farm."

"How ripping, mother! When shall we go?"

"As it happens, he expects us tomorrow."

"Expects us? Does he know me, mother"

"Yes, though he has been abroad and hasn't seen you since you were kicking and crowing in your cot, he knows a good deal about you."

"But why do you call him the Magician?'

"Because he is so wise and undertands boys so well that—well, you will see for yourself tomorrow."

"Oh, I wish it was to-morrow now."

When Peter went to bed that night, he thought he would never get off to sleep. He tossed and tumbled about. The idea of meeting the Magician was deliciously exciting. He wondered what the Magician looked like. Oh, why hadn't he asked mother? Was he an old gentleman with a long white beard, dressed in a pointed hat and a flowing red gown? Would morning never come. After what seemed an age, he closed his eyes with a little grunt and fell fast asleep. And how long do you think he had been in bed? Just twenty minutes.

The next morning he was up with the lark and as lively as a cricket. He was full of questions, some of which mother answered. To others, however, she would smile and say, "You remember the words of Mr. Asquith." And forgetting himself, the impatient Peter would exclaim, "Oh bother, I don't want to wait and see." But he had to, all the same.

At last, the longed for moment arrived and Peter and mother were crossing a pasture in the corner of which was a jolly bell tent. By the side of the tent was a folding table, deck chairs and other camping things. But where was the Magician? Peter shivered with all the delight of anticipation. But when mother cried "Cooee!" he was startled and a trifle embarrassed. It seemed far too frivolous for such an occasion. What would the venerable old magician think of her? To Peter's amazement, a cheery voice responded "Cooee!" and out of the tent bounded a bronzed figure like an over-grown boy scout. After greeting mother, the Magician said, "By Jove, Peter, but you have grown."

Peter didn't know what to say. He blushed, and, mother thought, impatiently.

"Well, come along; sit down and let's be merry," said the burly camper.

"I'm afraid Peter is disappointed," smiled mother.

"Oh, surely not. Why should he be? Perhaps he expected to find a gypsy making a basket or mending a kettle."

"No!" said Peter, not too cordially; "but mother said you were a magician."

A quick glance from mother that seemed to say, "Now please play up to me," was enough.

"Oh she did, did she?" laughed the Magician, shaking his head admonishingly at mother.

"Shall I show you some of my tricks?"

"Oh, do please," said Peter eagerly.

As good as his word the Magician did some simple conjuring and, by and by, Peter and he were the best of friends.

Over tea, mother tactfully turned the conversation to Peter. She spoke of his work at school, and the games he liked, and what chums he and his mother were.

"But, oh dear," she sighed, pretending to be sad, "Peter is so impatient and gets into such tantrums."

"I can't help it," cried Peter, flushed and annoyed.

"Don't worry, old man," said the Magician kindly; "I used to be like that."

"And so did I, dear" added mother.

"You, mother?" said Peter, greatly surprised.

"She did; and you would never guess what we called her, when she got going."

Peter could hardly believe his ears.

"Tell him," said mother.

"Remember, she was only a little girl in those days. But her temper! When she stamped her foot and shrieked, only one name seemed to fit, and that was Little Spitfire."

Peter stared from one to the other and his face flushed crimson. He was on the point of shouting, "I don't believe it." When the magician said, "But that was ever so long ago. Since then, mother has found a beautiful secret."

"The magician found it first," said mother.

"Ah, that was because I was older."

"And what is it?" asked Peter, himself once more.

"It has a number of names," said the magician; because it is a number of things blended together."

"Oh, please tell me what they are," Peter begged.

"Here are some of them:—Patience, kindness, thoughtfulness, humility, unselfishness; and when they are all mixed together we call them by the one great name of love."

For a few moments there was silence. Then because he was a real magician, he changed the subject and told Peter many lovely and exciting things about his travels in other lands.

As they walked slowly homewards over the fields, Peter looked up into mother's face and said, "I am glad we consulted the magician."

And something told mother that Peter, too, had found the beautiful secret. H.F.S.

The Kiddies' Own Corner

Coducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,—

Last month, I asked for some holiday stories, and I have not been disappointed. Here is a sweet one by one of our cleverest and most frequent contributors. It is so beautifully done that we can almost feel ourselves in "Glorious Devon," as we read it. We are all very grateful, Jessie, for your lovely story, and its very lovely message. Heaps of love to you all,

UNCLE FISHER.

LONELY DORA.

Little nine-year-old Dora lay upon the deserted beach, gazing, first at the wide expanse of bright blue above her, and then at the dazzling blue ocean before her. She had come to stay with her auntie and uncle for a long holiday, in this beautiful little village on the coast of Devonshire. At first, she had found it very pleasant, playing on the beach, and on the cliffs, but after a little while, she began to feel lonely, for she missed her little playmates at home.

Dora could swim like a fish, and on this particular day, she had just emerged from the water. How she wished that she had someone with whom she could share her pleasures. But what was the use of wishing when no one ever came. She closed her eyes drowsily, but when she opened them a moment later, she saw something very strange indeed. A little white boat, with creamy sails was drawing close to the shore, and in it were heaps of little fairy folk, wearing dainty summer raiment.

When the little boat touched the beach, they all jumped out on to the firm yellow sand, and crowded round the astonished Dora. One of them, who seemed to take the lead in everything, smiled sweetly at Dora, and said, "Dear Dora, I am very sorry to find you feeling so lonely, and depressed, for really, you need not be lonely at all."

"Oh! dear fairy," cried Dora, "can you tell me how I need not be lonely, I should be so glad if you would."

"Then I will," said the fairy, "you see, Dora, we are the sea-side fairies, and wherever you go, whether on the cliffs, on the beach, or in the sea, we are always around you, so you only need to think of us, and say to yourself that you have many friends around you, and you will not be lonely, goodbye now."

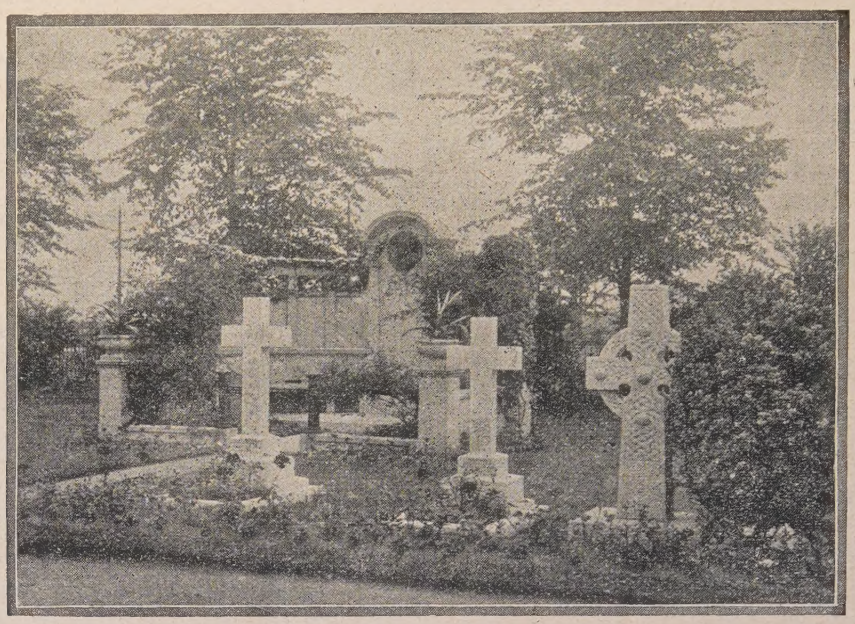
Dora sprang up, but she could see no signs of the little white boat. Yet she remembered the fairy's words, and never again did she feel a lonely little girl.

JESSIE MOLYNEUX, aged 13 years.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Monuments in the well-kept Grounds.

CREMATION.

CREMATION is a quick method of decomposition and is more seemly and sacred than burial.

REGULATIONS made by law eliminate the risk of murder going undetected,

ENDEAVOUR to realise what earth-burial means—corruption, polution, danger. Concentrated and magnified in most burial grounds.

MODERN Methods of burial leave much to be desired.

ACCUSTOM yourself to consider that dead bodies *have* to be disposed of. How? By the worst or the best method?

THE present system of interring a body is insanitary and highly dangerous.

IT may still take many years to pursuade people in the mass that Cremation is superior to burial, but the subject is worth **your** serious thought.

OBLIGATIONS of duty to the living should urge us to adopt cremation of the dead.

NATURALLY abhorrent is the thought of Corruption. But why permit it when Cremation will prevent it?

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietor by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.